

THE CHRISTIAN

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LAYMEN'S SUNDAY
October 15

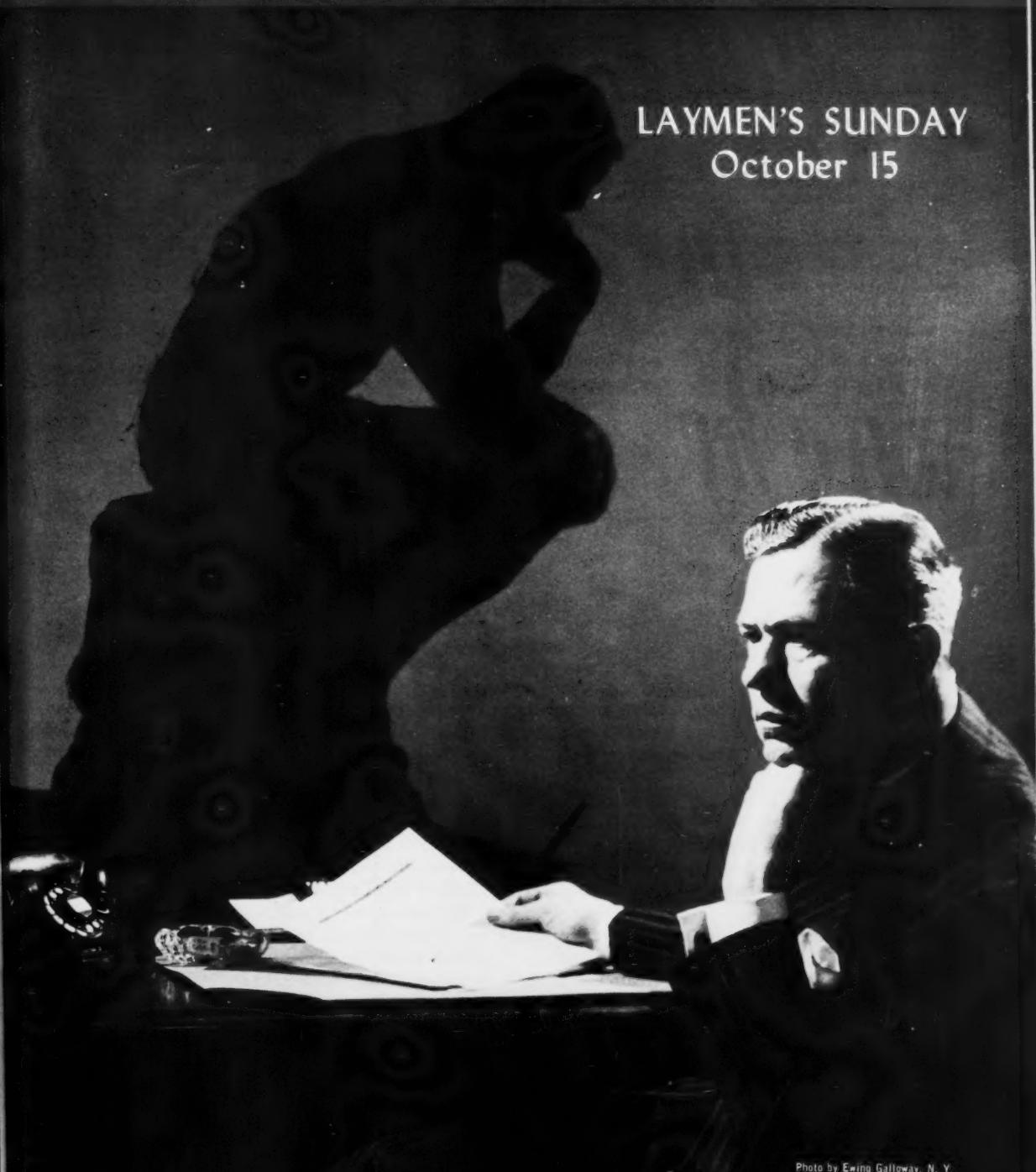


Photo by Ewing Galloway, N. Y.

MUSINGS OF A LAYMAN

by Hieronymus Laicus

A Faith to *Live by*

The Voice Behind The Bells

by Martha Swearingen

DAILY, we confront problems, large and small, and how often we wring our mental hands and cry, "What shall I do? This is one problem I'll never be able to solve!"

Yet the solution is at hand, if only we will listen for the Voice behind the bells—listen as did young Dick Whittington that summer evening on Highgate Hill outside 14th century London, when the bells of Bow Church rang out the call to evening prayer.

Now, Bow Church was in Cheapside, near the home of a rich merchant-trader in whose scullery Dick had been working. But ill treatment from his fellow servants had caused the lad to flee London. "But what shall I do now?" he asked himself. "Where shall I go?"

At the sound of the bells, Dick bowed his head, when suddenly he heard the Voice. "Turn again, Whittington, thrice Lord Mayor of London!"

Astonished but obedient, Dick returned to the scullery to find that a single penny, which he had

invested in the cargo of his master's ship, had brought him a goodly sum of money. From that point, he went on to become the leading merchant of London and thrice Lord Mayor.

Like Dick Whittington, we too can find the solution to our problems. Does not Isaiah tell us: "And your ears shall hear a word behind you, saying, 'This is the way, walk in it,' when you turn to the right or when you turn to the left." (Isa. 30:21.)

Of course, our guidance does not always come as a voice, distinct and very real. More often, it comes, merely as a mental impression, or a growing conviction.

The Bible is replete with examples of men of God who have heard and obeyed the voice of God. Moses led a people out of bondage. Peter gained a better understanding of the brotherhood of man. (Exod. 3 and Acts 11:5-18)

We can solve our problems and help others solve theirs if we listen for "the voice behind the bells" and follow its directing.

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A

LEADER'S

PRAYER

Dear God,
An honor came to me today—
It was a thrill, indeed,
When fellow-workers voted me
To be the one to lead.

Dear God,
Humbly now I come to Thee,
Ignorant and weak,
For this appointment given me
Thy guiding hand I seek.

—Julia R. Libby

THIS WEEK

LAYMEN'S SUNDAY is being observed by many Christian Churches today, although some congregations designate either an earlier or later time for this purpose. Our cover reflects this emphasis, along with the article, "Musings of a Layman," by an outstanding Christian Church layman who wears an interesting *nom de plume*, "Hieronymus Laicus."

A JOURNAL OF NEWS AND OPINION

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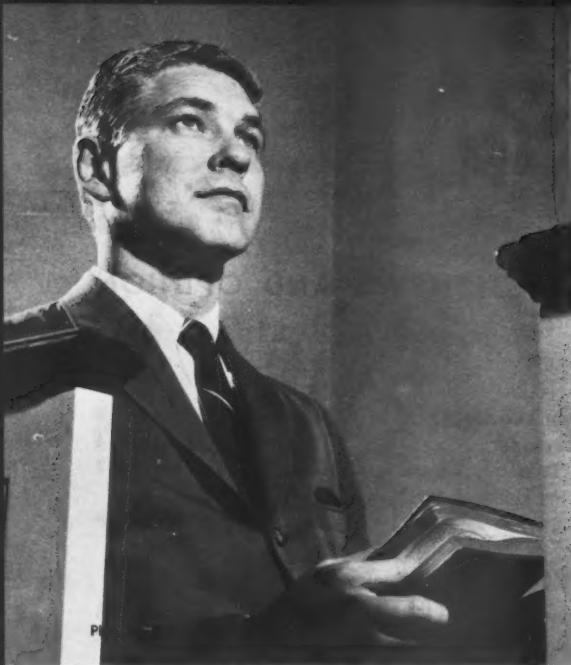
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The Church Is a Divine Academy
For Survival, Spiritual Attainments,
And Faith Is Foremost in It

Musings

FOLLOWERS of the Restoration Movement seem highly allergic to the term "creed," that English derivative of the Latin word, "credo," meaning "I believe."

This is, indeed, a strange phenomenon, for every rational person believes *something*, even the agnostic who feeds his mind on doubts, making of them a philosophic system by which he orients his life.

Those beliefs which individuals hold concerning the underlying principles of Christian faith considered basic and essential, are creeds, no more no less, whether written, oral or a combination of both forms.

To say the Disciples of Christ have *no creed*, simply because there has been no corporate adoption of an authoritative formula of fundamental doctrines or articles of faith in written form, is unrealistic. You may as well insist that the British have no constitution because their organic law has never been reduced to a formal declaration in writing, a position which would be instantly challenged by all students of Anglo-Saxon jurisprudence as a

rank absurdity.

The Disciples of Christ, as worshiping individuals, have definite beliefs with regard to God the Father, our Lord Christ Jesus and the Holy Spirit; their appearance upon the historical scene as contemporaries of mankind; and the doctrine of last and final things, such as death, judgment and the events connected therewith: all revealed to us in the teachings of our Lord. Whatever these convictions are which we may hold and whatever form they take, they are by their very nature creedal.

The liturgical churches the world over have written creeds, in the same manner as the United States has a written Constitution, in contrast to the Disciples of Christ who have an unwritten creed, analogous to the unwritten British constitution. Now that our constituency almost invariably has as a minimum a high school education, this situation poses a real problem, for inquiring minds within our communion, more and more concerned with the matter of a satisfactory spiritual life, and less and less with the mechanical functioning

of the ecclesiastical organism, are asking with increasing persistence: What does our church hold to be the basic elements of our faith? This is especially true of the younger generation now far removed from the stirring theological polemics of the last century.

And what shall we say to them? Obviously such catch phrases as "No creed but Christ" and the like, were very handy slogans in our pioneer past, but now they mean nothing in particular in this sophisticated age and satisfy no one.

The lamentable fact is that, with the decline of expository preaching to the point of almost complete disappearance, many lay members and some clergy of the Christian Church (using the term in the limited and not its generic sense) do not know *what we believe*. And what they do not know they cannot impart to others, which may account, in a measure, for the diminishing returns in the area of our lay ministry, and for the fact that the percentage increase in our membership fails to keep pace with the national rate of population growth.

Candidates for admission into our fellowship by primary obedience seldom receive other than

Hieronymus Laicus is a "nom de plume" for a prominent Christian Church layman who wishes his ideas to be judged on their own merit rather than by his family name long well known among us.

by Hieronymus Laicus

S of a Layman

casual indoctrination before baptism. Frequently, they make the good confession and are immersed the same day, and afterwards are too often left largely to their own devices. In the early church, which is the model we profess to follow, the catechumen was thoroughly drilled and trained over an extended period preparatory to administration of initiatory rites; and thereafter every worship service was a refresher course, nourishing his faith.

The liturgical churches of this day wisely follow somewhat similar practices. For instance, in the various national segments of the Anglican communion, forty million strong on six continents, the confirmand has no easy task assigned to him. He undergoes a protracted training and among other things must memorize word for word the catechism and be able to recite verbatim from memory the Apostles' Creed, the Ten Commandments, the Lord's Prayer and explain in detail their significance and the meanings of the ordinances of baptism and the Lord's Supper.

Once confirmed, he is never allowed to forget these; they are an unvarying part of the liturgy of his church. As a faithful member of his parish, in the prescribed orders of daily morning prayer and daily evening prayer, he repeats the Apostles' Creed and the Lord's Prayer, and

every time he partakes of Holy Communion he gives oral responses in a litany of which the decalogue is the basis. These are all integral parts of his private and corporate worship.

This affirmation of faith thus continuously poured into his subconscious mind colors his convictions, refines his thinking, dissipates his doubts, thus fortifying and stabilizing his religious life. As hypnosis has scientifically demonstrated, the subconscious mind, without reflection or critical analysis thereof, automatically accepts and affirmatively reacts to direct suggestions imparted to it.

Any professional religionist who ignores the dominant role played by the subliminal in the lives of his parishioners has missed his calling.

There is a great need today for us to sum up the immutable truths of our salvation in liturgical form and to give utterance to them audibly in our weekly corporate worship. The devout desire this because the unison recitals impart a glow of spiritual warmth and blessed assurance; and the secularly-minded need to be confronted constantly by these eternal truths.

In the corporate worship of our Communion there is one article of our unwritten creed to which public utterance is given. He who for the first time becomes

a Christian must overtly confess: "I believe that Jesus is the Christ, the Son of the Living God, and my personal Saviour." Once only in his lifetime does he make this solemn avowal, thereafter lapsing into unbroken silence. It is as though in all their married life together, a man to his wife and a wife to her man but once only says "I love you." Neither marriage nor religion thrives upon such unnatural reticences.

To concerned laymen, it appears that the setting of our theological house in order is one of the foremost tasks to be accomplished this present decade. True, decisions as to the world outreach of our communion, budgets and capital building are not to be ignored nor treated as secondary, but it must be remembered that people must open their hearts before they have the impulse to open their purses. They seldom open their hearts and make liberal gifts from their purses in the absence of sound convictions, deeply rooted.

The Church of the Living God is something more than a mere sodality of pious almoners; it is the divine academy wherein we are schooled to attain spiritual perfection and to equip ourselves for eventual survival in the household of the all-just, all-loving and all-forgiving God, revealed to us by our Lord Christ Jesus.

Editorials

The New Princes

LAST Spring, when he addressed the Associated Church Press at its annual meeting in Chicago, President Howard Schomer of Chicago Theological Seminary hailed laymen as "the new princes of the church." Obviously, this term will not be particularly meaningful to those who have reserved it for the bishops and the hierarchy.

To those of us accustomed to think of a "royal priesthood" consisting of all who believe in and serve Jesus Christ, regardless of their functional place in the church, it is a happy expression.

Today the churches pay special attention to the laymen—and men are meant specifically for there is also a Woman's Day—and we salute them as the true princes of the church. Lest a man here and there imagine that this gives him a status which can demand servants and attention, we refer again to Dr. Schomer's tribute. He proposed that the princes get to work! He said, "When a church lets its members off too easily, they end up by letting the church down."

In contrast to this view we cite an exchange of ideas between two ministers about the place of men in the church. Said one, "We ought to use the laymen more." The other retorted heatedly, "Use the laymen! These men are used night and day. When they are at work somebody is pushing them all the time—the foreman, supervisor, president or the board of directors. At home their wives and children lie in wait to see which one can make the first demands when he comes up the walk. What these men need in the church is peace and quiet!"

Such an interpretation of one's daily routine might find acceptance with "some of the people some of the time" but it is hardly prevalent in the circles in which we travel. Most men who are in the church are looking for ways in which they can express themselves as a part of the fellowship.

It becomes necessary for the staff members of the church to outline the work of the church and open ways for the men of the church to do this work. It is not enough for the minister to inspire us from the pulpit. He must set us to work. Just because a man is a Christian is no guarantee that he will see the precise duty that is his or that he will know how to set about doing such jobs as he sees.

Many men can put themselves to work. Many men cannot do so. And education and technical skill is not the division line between those who can and those who cannot. Experience is the great

divider. Get a man to work for Christ once, and he may not have to be told again. Of course, he will have to come together with the others to plan and to pray.

To return to Dr. Schomer, he said that four great tasks face the Christian layman of the day: The control of arms, the rescue of areas of distress from hunger, racial equality and freedom of the press. Every individual will have to decide what portion of the church's task is his to perform. But he dare not decide while sitting off in a corner. The church is not a building nor a clerical hierarchy. It is the Body of Christ, the people who are committed to him. We must not use one another for the promotion of our ideas but rather put ourselves in a position to be used by our Lord for the fulfillment of his plans.

Contact

IT is one thing to say something worthwhile. It is another matter to determine whether anyone "got the message," if we may use modern phraseology. Orators call it audience contact. TV men call it eye-appeal. Some ministers know about it and some don't.

Like Old Faithful on a December midnight, some people spout away, oblivious of the fact that the viewers or listeners have gone South for the winter. A sermon has not been preached to the congregation if the people never knew, or cared, what the minister was saying. An article may be so subtle, or so stupid, that the reader glances over it with no response at all, positive or negative.

The first time a child ever said to us that she "understood every word of the sermon" we were embarrassed because we had supposed it to be rather intellectual. The last time a child said this we were happy because we knew that some adults may also have considered what we had to say.

Some people don't like the phrase "selling religion." Perhaps it does have its offensive side. In the terms that men use in business daily, it is a good expression. If one has something good, and believes that a customer will be pleased and benefited by it, he tries hard to sell it. A sale will bring him profit and he can support his family.

We ministers have studied the Christian religion and how to present it to others. Some succeed very well. Yet, some of the best "salesmen" for the Lord are the men from the workaday world who know how to make contact with the prospect and then give him the message.



How One Church Has Developed Christian Maturity in Giving

The Story of a Treasury Chest

by Colbert S. Cartwright

Minister, Pulaski Heights Christian Church
Little Rock, Arkansas

NEWCOMERS to our church inevitably ask the question, "Why do you have a Treasury Chest, instead of passing the collection plates?"

Our practice is unique. The furniture manufacturer who constructed our Treasury Chest said that of the 2,000 churches his firm has furnished, this was the first request for a Treasury Chest.

At the same time the custom of a Treasury Chest is ancient and scriptural. The Gospel of Mark says of Jesus that "He sat down opposite the treasury, and watched the multitude putting money into the treasury." (Mark 12:41)

Back in the early years of this congregation's history the church's minister had a growing conviction that there was something wrong with "passing the collection."

"There's no place in the worship of God for passing the hat," is one way he expressed it. The support of the work of Christ's church must be founded on something more than the dropping of loose change in the plate as it goes by.

Furthermore, giving to the church should be a private matter between the giver and his God. Money should be freely given without coercion. When the collection plate is passed, a person tends inevitably to be conscious that the eyes of others are upon him, watching to see how little or how much he puts in the plate.

A Treasury Chest was constructed and placed at the entrance to the sanctuary. The

chest replaced the collection plates.

The church believes the use of the Treasury Chest develops Christian maturity in giving.

The Treasury Chest reminds each member that the church does not beg for money, but expects each member to contribute gladly—because he wants to.

The Treasury Chest instills in our members the conviction that giving to the church is a matter between that member and God. It is not another human being who watches what you give to the church, but the Lord who watches "opposite the treasury."

The Treasury Chest encourages systematic giving. Those who would otherwise "tip" the Lord with their change when a plate is passed, do not bother to drop change in the Treasury Chest. The chest is only for consecrated givers. It serves as a convenient place to receive checks and offering envelopes.

The Treasury Chest idea in our church carries with it the plan of self-solicitation. Since giving to the church is a matter between a man and his Maker, rather than to "be seen by men," there is no need for one member to solicit a pledge from another. Each member is expected to come to his own decision for himself in communion with his Lord. Having come to his own decision a member will then notify the church of his plan of giving so that the church can be assured it will meet its obligations.

Through the years Pulaski Heights Christian Church has

honestly and squarely placed its needs before the congregation and then asked each member to share in meeting the church's obligations.

The church believes so much in the mature approach to church financing that it has done away with all money-making schemes and projects. The church relies solely upon the consecrated self-solicitation of its members.

Each year Pulaski Heights Christian Church develops a program and then sees how much it will cost. The program is carefully developed and budgets minutely examined to be certain every item is essential.

Then, upon approval by the congregation, the challenge is placed before each church member to share in underwriting the budget. Each member is asked to fill out a "Plan of Giving" card, returning it to the church.

The church has a single budget which includes operating expenses, giving to various missionary and benevolent causes, and building fund payments. Each contribution by a member supports the total work of the church both at home and abroad.

How much should a member contribute? Each person must decide. However, the church has found its most dedicated members tithe—give at least ten per cent of their income. Anyone who takes seriously his obligations to the church will contribute on a percentage of income basis. As income rises, so should contributions to the church rise. Without a plan, most people give little.

Do We Make a Fetish of Fellowship

And Major in Complacent 'Confrontations'?

Have the Disciples Become Irrelevant?

by H. Jackson Forstman

STUDENTS of history are aware that institutions which are so determined by inertia quite easily become irrelevant in the course of historical development which is so determined by change. It occurs to me to ask, fairly and openly, if the point of irrelevance is not being reached by the Disciples of Christ.

A number of irrefutable facts point to considerable vigor within the church. Unquestionably most of our churches are growing, and, it is safe to say, in the last few years more strong new churches have been planted than ever before in our history.

Most every Christian Church with which I am acquainted has either recently finished a fine building program or is in some stage of one. Most of our operations from local to international are on a sounder financial basis and are expanding. Churches are more thoroughly organized, and it is likely that most members

spend more time at church today than they did fifteen years ago. These evidences of vigor could be multiplied indefinitely.

The question I have posed, however, cannot be answered by pointing to the evidences of activity and support. The question has to do with the relevance of our church to the modern world. It does not submit to a facile answer.

The query can be put in other terms. In any given church is the faith propagated in such a way as not only to arm the Christian for his life in the world but actually to thrust him into the world with the mission of relating his faith to every concrete situation? One sometimes gets the impression that our churches tend to remove people from the world.

This may be a hidden danger in what is reputed to be one of the most conspicuous strengths of our churches. I refer to our

fabulous fellowship and the emphasis placed upon it. A good part of our church life, local, state and national, is aimed at enhancing this fellowship. It is what those who go to conventions talk about when they return. We like each other, and we like to be together. "The more we get together the happier we'll be" is a strain often resounding from Disciple gatherings.

Now I shouldn't like to be put in a position of advocating that we dislike each other. As a matter of fact I think it is nice that we are fond of one another and wish at times this fondness was even more thoroughgoing and authentic. But I am convinced that it is at best only a "side benefit" and that emphasis on it obscures the fundamental basis of our community, namely faith in and commitment to the one God. A community based on this holds together even when the people *don't* like one another.

Furthermore, when the emphasis on fellowship centers on our enjoyment of one another the inevitable tendency is toward an "in-group," a comfortable and self-contained society. On the other hand, when the only basis

Mr. Forstman is assistant professor of religion at Stanford University. A Disciple, he is a former member of the staff of Park Avenue Christian Church in New York City. He is author of "The Gospel and the Mystery of Life," a series of pre-Easter meditations to be published by Bethany Press February 10, 1962.

of fellowship about which we talk is the faith itself comfort and self-containment are inherently impossible. A fellowship which makes much about "togetherness" either neglects the faith or takes it for granted. Either alternative is disastrous in light of the frightening change going on all about us today. While we enjoy one another the world may move so far beyond us that even our language becomes unintelligible to those outside.

There is another cluster of characteristics which may be symptomatic of our growing irrelevance to the world about us. As a preface to this I should like to say that as I have come to know the life of five or six of our churches from the point of view of a lay member I have been impressed with the number of church members who are possessed of a strong and authentic faith in Jesus Christ. This most often issues in a strong commitment to the Church. There are lots of church members who have pangs of conscience about saying "no" when asked to do something in the church.

If this is the case, as I think it is, then what I am about to suggest takes on a tragic dimension. Given a core of faithfully committed people we have channeled these commitments in largely irrelevant directions. Those who have the strongest commitments and the broadest capacities are sought after for administrative positions and asked to read "how to do it" manuals. We busy ourselves with a multitude of meetings, most of which have to do with the internal life of the church, and we aim resolutely at being functional.

The best "techniques" are advocated in committees, fellowship meetings and even in enlisting new members. Where this works we exhibit a successful "enterprise," and our pastor demonstrates his capacities as a good businessman.

We do pay some attention to the faith itself, but characteristically this is what shows least vigor in our churches. We urge

people to attend adult classes but the study seldom makes rigorous demands upon the student and seldom constitutes a systematic, open-eyed, hard-minded study of the proposed topic. Our women engage themselves monthly in study and worship, but their meeting time is often decimated by lengthy consideration of piece-meal but time-consuming projects and the intricacies of organizational procedure and their study seldom engages them in what is really going on in the world about them or in the most competent attempts to understand the meaning of faith in this age.

The Women's Fellowship is usually the only group in the church encouraging a regular reading program by its members. For this it should be praised, but in its suggested list are some titles which dull the sensitivity to the problems of our time.

The Christian man lives by faith and he lives in the world. The faith must be understood in order that it may be forcefully articulated in the world. At this juncture in our history we Disciples simply are not aggressively encountering the world at any of its key frontiers.

Cultural forms are changing, political complexes are changing, nations are being born, social forces are churning in our own backyards. To take only one example: Quite clearly only a handful of our Southern churchmen are consciously searching out the implications of their Christian faith for their responsi-

bility in the social crisis. I say this not to hurl one more stone at a people already suffering from wounds inflicted by the multitude who have dared to cast the first stone, but rather to hint at what is wrong with all of us.

Contrary to the Apostle Paul, the life we now live in the world we do *not* live by faith in the Son of God. There is *no* community in which there are no critical issues which ought to be faced and can be faced by men and women whose lives are determined by faith.

Essential, of course, to this is a rather clear understanding of the faith. Perhaps it would be wise for our church boards to let some business go in order to concentrate on learning what the Church is about. The various fellowships might well retreat to a consideration of fundamentals for the purpose of learning what faith is and what the world is like outside of faith. It may be instructive that many churches which now have a vigorous adult study program prefaced the new program by doing away with all traditional Sunday school classes for adults. The people were deprived until they became thirsty enough to take a deep draught. Or maybe the proper metaphor is the cross: It is only when the old has died that one can know the new life of resurrection.

The price of coziness, conformity and complacency with our half-hearted thrusts is irrelevance. Has the world already passed us by?

PATHWAY TO JOY

I used to think that joy
Was only found in ways of service
To God and others in his name,
But I have come to know that joy is won
By yet another path as well—
The path of suffering.

There comes a deepened joy
Through loss and pain, when vision clears,
And larger love is born; new courage
And a singing faith that, through all seeming fetters,
The soul is building winged strength
For serving God.

by Emily Sargent Councilman

NEWS

The Church at Large



Lee H. Bristol, Chairman

Brotherhood Week Plans Announced

NEW YORK—Lee H. Bristol, chairman of the board of the Bristol-Myers Company, has been named national chairman of Brotherhood Week, to be observed next Feb. 18-25 under the auspices of the National Conference of Christians and Jews.

As national chairman Mr. Bristol will lead the nation in the 29th celebration of Brotherhood Week, first held in 1934 with 300 communities participating. Today more than 10,000 American communities join in the observance.

Accepting the chairmanship, Mr. Bristol said that the wide observance of Brotherhood Week was a tribute to a society "whose people are devoted to the ideal of the brotherhood of man under the Fatherhood of God as a basic principle of conduct." He predicted record-breaking community participation for the 1962 celebration.

Mr. Bristol is a son of the founder of the Bristol-Myers Company.

Hammarskjold Dies



—RNS Photo

DAG HAMMARSKJOLD AT COUNCIL ASSEMBLY. Dag Hammarskjold, secretary-general of the United Nations who was killed in a plane crash near Ndola, Northern Rhodesia, is shown in a 1954 photograph at the World Council of Churches' Second Assembly at Evanston, Ill. He appears (left) with Dr. Geoffrey Francis Fischer, then Archbishop of Canterbury, and Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs.

California Pastor Heads New United Church Organization

Social Action Leader

WASHINGTON, D. C.—Walter S. Press, pastor of El Camino Community Church, Carmichael, Calif., was elected president of the Council for Christian Social Action of the newly-merged United Church of Christ, as the council held its first organizational meeting here.

The council formally installed Lewis I. Maddocks, former professor of political science at Wooster (Ohio) College, as its Washington secretary and heard from him some cautioning advice.

Christians who take stands on political and social issues "should remember that just because they are church members they do not necessarily always speak for God," he declared.

He said, however, that it is important that church members do speak out on their convictions on issues of the day.

A Methodist Plan . . .

UN Church Center

CHICAGO—Plans for The Methodist Church to build an interreligious United Nations church center across from UN headquarters in New York City were approved here by the denomination's General Board of Christian Social Concerns.

The project, which must still be endorsed by the Church's powerful Coordinating Council, is envisioned as an 11- to 13-story building where space would be available for the UN liaison or international affairs agencies of any religious group.

An option on property at 777 United Nations Plaza has already been taken by the Church Business Corporation, affiliated with the New York City Society of The Methodist Church. The property is expected to cost about \$450,000.

Construction on the \$1,500,000 building is tentatively scheduled to begin within 14 months.

Bibles in Germany

BERLIN—Production of Bibles and Scripture portions in Germany increased from 170,250 copies in 1945 to 1,252,590 in 1960, according to the latest annual report of the Association of Evangelical Bible Societies in Germany.

RC's and Harmony

ROME—A top spokesman for the National Conference of Christians and Jews in the United States paid tribute here to what he said was the vital interest being shown by the Roman Catholic Church in efforts to promote understanding and harmony among all religious bodies.

Lewis Webster Jones, NCCJ president, and Dumont Kenny, the organization's vice-president for program development, had talks with Augustin Cardinal Bea, head of the Secretariat for Promoting Christian Unity set up in preparation for the Second Vatican Council, and with Father Thomas F. Stranksy, C.S.P., American-born member of the cardinal's staff.

"We think," Dr. Jones said, "that the [Roman] Catholic Church is extremely conscious of conditions today which point to the sharp need for understanding and friendship among all religious believers, and we have been tremendously impressed by its dynamic plans, which augur well for the future."

Conference on Music

NEW YORK—The rich heritage of sacred music by American composers from the 17th Century to the present was the subject of the first American Hymnological Conference. Conducted by the department of worship and the arts of the National Council of Churches, the two-day conference opened Sept. 10 with a Festival of Hymns at the Church of the Ascension in New York City.

From the metrical psalms in the Bay Psalm Book (1640), the first book published in the New World, to three new works, commissioned by the Department for the Festival, every phase of American Spiritual music was represented.

Castro vs. Church

HAVANA—The Castro regime, in one of its most ruthless and drastic moves to combat so-called counter-revolutionary elements among the Roman Catholic clergy, expelled a bishop and 135 priests from the country.

The action, which reduced by nearly a half the number of priests remaining in Cuba, came a week after 4,000 Catholics had staged a spontaneous anti-Castro demonstration in protest against government orders cancelling a procession here in honor of Our Lady of Charity.

Hammarskjold Was Peacemaker

NEW YORK—Religious leaders and organizations all over the world were shocked and grieved by the death of UN Secretary General Dag Hammarskjold.

Public statements by various leaders have expressed grief as well as determination to back the United Nations as the great hope for peace.

The National Council of Churches, in a statement issued by President J. Irwin Miller of Columbus, Ind., declared that Hammarskjold's death "imposes added responsibilities upon each of us" to work for "a world which we believe God wills."

The Council also sent a wire to President Kennedy urging that the United States give stronger support to the United Nations.

The NCC statement declared:

"We share deeply in the shock and sympathy which beset the world in the death of the Secretary General of the United Nations.

"We cherish remembrance of Dag Hammarskjold as a rare spirit among men and a symbol of human striving toward world community.

"The purposes of the United Nations Charter for which his life was poured out impose added responsibilities upon each of us now.

"His selfless devotion, his fear-

less dedication and his sacrifices in life and in death lay renewed claims upon us in the work for a world which we believe God wills—a world of more justice, freedom and peace."

Kenneth L. Maxwell, executive director of the Council's Department of International Affairs, wired President Kennedy that "churches across the country are praying for the United Nations, for you, your associates, and other world leaders, that your work may further God's will for peace and more abundant life for all people."

The World Council of Churches sent a message to Andrew W. Cordier, United Nations under-secretary for General Assembly Affairs, stating that it "shared with the UN Secretariat the deep sense of loss of a beloved and trusted leader" in the tragic death of Dag Hammarskjold.

Signed by W. A. Visser 't Hooft, WCC general secretary, the message expressed the hope that the UN and its leaders would "receive the strength to continue the fight for world peace."

The world leader was pictured here as a dedicated Christian layman who translated his convictions into a tireless search for world peace in a letter from O. Frederick Nolde, director of the Commission of the Churches on International Affairs.

The letter was delivered to Frederick H. Boland of Ireland, president of the United Nations 15th General Assembly, a few hours before he presided over the opening of the 16th Assembly.

In the letter Dr. Nolde praised the late Mr. Hammarskjold for his recognition of the "role of spiritual forces in the approach to international problems."

Dr. Nolde called attention to the Christian character of Hammarskjold's leadership. He said that Christians in all parts of the world "join in expressing high appreciation of his unwavering

dedication to the cause of peace and justice."

Dr. Nolde said Christians are particularly thankful for Mr. Hammarskjold's "heritage which influenced his life of service." As a child Mr. Hammarskjold spent a great deal of time in the household of Archbishop Nathan Soderblom, Primate of the Church of Sweden, who was a leader in early movements that led to the formation of the World Council of Churches.

In his letter, Dr. Nolde recalled Mr. Hammarskjold's address to the UN General Assembly in 1953 when he was installed as secretary general.

At that time, Mr. Hammarskjold reminded the delegates that Easter, which had just been celebrated, "tells us of the redeeming power of true dedication to peace and goodwill toward men."

Aid Through Church World Service Grows

NEW YORK—Protestant churches in America during the first eight months of 1961 shipped 235,664,850 pounds of food, medicine, clothing and other relief and rehabilitation materials to the needy in 46 countries through Church World Service.

This—an increase of nearly 28 percent over comparable 1960 shipments—was announced by Hugh D. Farley, executive director of Church World Service.

Value of the goods shipped overseas in 1961, as of Aug. 31, was \$19,602,288.

As usual, food bulked largest in weight and value of the 1961 shipments. U.S. surplus foods donated by the government and sent overseas by the churches through CWS accounted for 228,507,243 pounds valued at \$13,775,521.

Also sent abroad to relieve suffering among the needy were 1,909,396 pounds of food worth \$177,656 contributed through the CWS Christian Rural Overseas Program (CROP), which solicits donations of food in rural areas.

A shipment of 60,000 pounds of bedding for victims of Hurricane Carla in the Houston, Tex., area was sent from Church World Service warehouses in St. Louis, Mo., and Napanee, Ind., officials of the National Council of Churches announced here.



Dag Hammarskjold

Bible Society Booklet For Christmas Eve

Churches and individual Christians in America and throughout the world are joining the American Bible Society to urge families to observe Christmas Eve by reading together the Christmas story from the Bible.

The Society has been encouraging this custom for several years and reports that the response has been most encouraging.

Several million reprints of passages from the first and second chapters of Luke are being distributed by the Society again this year.

They tell of the birth and childhood of Jesus and are printed in large type in attractive, colorful booklets, small enough to enclose with Christmas cards and letters.

The Society offers to send quantities of the booklets free to hospitals, prisons, nursing homes, YMCA's, YWCA's and other institutions which are not able to pay for them from their budgets and cannot find a church or individual to donate them.

The address of the American Bible Society is 450 Park Ave., New York 22, New York.

Titled "Unto You . . . A Saviour," the booklets are available (\$3 per hundred) from the Bible Society in the King James or the Revised Standard Version in English, or in the new Reina-Valera version in Spanish.



Greater Use Urged

Testing for Ministry

NEW YORK—Greater use of psychological testing programs for pre-ministerial students was urged here by a Lutheran clergyman-psychologist to change for the better the present image of the church which he characterized as "deteriorated, lacerated and eroded."

"The image of the church is on the decline because of the mediocrity of its ministers," declared J. Victor Benson, an associate secretary of the United Lutheran Church in America. He addressed the ULCA's conference on psychological services attended by psychiatrists, psychologists and college student counselors.

Pastor Benson, who heads the denomination's psychological testing program, said there is a "direct correlation between the image of the church and the image of the ministry."

By screening and counseling pre-ministerial students, he said, in time a completely new image of the ministry will come about which will ultimately better the image of the church.

"Life within the church is prosaic, prim and dull. The church is forever bringing up the rear, making bandages when it should be in the front line leading the attack."

Preacher Pat Boone

MANILA—Appearing un-announced as the preacher of the morning in a Manila Church Sunday, Aug. 6, Pat Boone was nearly mobbed, following the benediction.

The popular American singing star, who was in the city for a series of public appearances, spoke to the congregation of the Church of Christ, of which group he is an active member in the United States.

A teen-age girl discovered Boone's presence in the chapel and the word quickly spread, so that a huge crowd formed outside, requiring a police escort for the singer's return to his hotel.

BUDDHISM IN BURMA

RANGOON, BURMA—The Chamber of Deputies, Burma's lower legislative house, passed a constitutional amendment here to make Buddhism the official state religion.

Roman Catholic Editor Hits Hucksterism

BERKELEY, CALIF.—A Catholic editor charged here that "too many Madison Avenue techniques" have caused the "Age of the Laity" to produce "lay hucksters rather than lay apostles."

Speaking before the main assembly of delegates to the annual convention of the National Newman Club Federation, Gerard E. Sherry of Fresno said that the hallmarks of a genuine lay apostolate—"spiritual formation and filial obedience to competent ecclesiastical authority"—are all but ignored today.

Mr. Sherry, managing editor of the *Central California Register*, official organ of the Diocese of Monterey-Fresno, said that Madison Avenue techniques have been adopted by Catholic groups "even for purely spiritual affairs."

"The evil symbols of our secular society as portrayed by the 'organization man' and the 'status seekers' have permeated our Catholic life. We have lost touch with the simplicity of the catechism and have adopted so-called modern methods for problems which can be solved only through a deep abiding Faith."

Ribicoff Keynoter for Welfare Conference

CLEVELAND, OHIO—Secretary Abraham A. Ribicoff of the U.S. Department of Health, Education and Welfare, will deliver the keynote address at the second National Conference on the Churches and Social Welfare meeting in Cleveland, Oct. 23-27.

The cabinet member is one of 600 experts in the health and welfare, counseling and correction fields who will meet at this forum-conference with 2,400 church leaders as well as with board and staff members from many of the 4,000 Protestant and Eastern Orthodox agencies throughout the United States.

Psychiatrists, government officials and sociologists, including national and international leaders, will exchange ideas and knowledge with pastors, educators, community planners, nurses, doctors and others who carry out social welfare work.

This marks the first time in history that denominational health and welfare associations from 40 participating denominations will hold their national meetings concurrently.

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NEWS IN BRIEF

YOUTH SEEK VOICE

MIAMI BEACH, FLA.—Lutheran young people asked for a voice in the congregational government of their Church in "findings" adopted here at the close of the first international convention of the Luther League of the American Lutheran Church.

"We want a vital role in our Church's work," the youths said. "For instance: permit us, confirmed members of the Church, a representation in congregational and council meetings," they suggested.

[Voting policy is determined by each congregation in the 2,300,000-member American Lutheran Church. In general, however, persons under 21 cannot vote. Young people are usually confirmed at the age of 14 or 15.]

NARROW AS A BLADE

MELBOURNE—J. Arthur Lewis has announced his resignation as pastor of the leading Baptist church here in protest against the refusal by a major Australian Baptist group to join the World Council of Churches.

Mr. Lewis, minister of the 228-member Collins Street Baptist church and one of Australia's most outstanding Baptist preachers, denounced what he referred to as "sectarianism going mad."

"Many Australian Baptists are narrow as a razor blade," he charged. "They think they are the only ones on their way to heaven."

R. C. PUBLISHER

NEW YORK—The Society of St. Paul announced here the establishment of Alba House, a new publishing house designed to increase the effectiveness of Roman Catholic participation in the U.S. book publishing industry.

The publishing house has been formed, it said, "in answer to the call of the present Holy Father for a unified effort among Christians to give a human and Christian tone to modern civilization."

C. E. CONVENTION

COLUMBUS, OHIO—The 14th World's Christian Endeavor Convention will be held Aug. 16-21, 1962, in Sydney, Australia, under the

theme "Jesus Christ, the Way," it was announced here.

Daniel A. Poling, president of the WCEU and editor of the Christian Herald, non-denominational monthly, said speakers and conference leaders for the Sydney sessions "will come from the highest echelons of evangelical church life and will be drawn from all races and colors."

ABOUT MOVING EXPENSES

WASHINGTON, D. C.—An Ohio congressman introduced a bill here to provide that the amount paid to a minister for moving expenses shall be deductible for income tax purposes.

Rep. Jackson E. Betts, Republican, sponsored the bill to provide an amendment to the Internal Revenue Code that would exclude from taxable income "amounts received for moving himself and his immediate family, household goods, and personal effects to a place at which he is to perform duties as a minister of the Gospel, to the extent used by him for such moving."

HONOR MISSIONARY

NORTHAMPTON, ENGLAND—Eleven descendants of William Carey (1761-1834), famed British Baptist missionary to India, were among the congregation at a service here marking the 200th anniversary of his birth.

Because there is no Baptist church in the small Northampton village of Poulerspury where Carey was born, the service was held in the Anglican church which Carey attended until leaving home at the age of 14.

AGAINST LIQUOR ADS

DURHAM, N. C.—Federal legislation banning advertising of alcoholic beverages was supported in a resolution adopted by the North Carolina Methodist Conference's Youth Fellowship at its 10th annual meeting here.

"Advertising by radio, television and literature keeps beverage alcohol constantly before the eyes of young people and induces the use of beverage alcohol," the resolution said. It condemned liquor as being "detrimental to mental, spiritual and physical health."

The fellowship recommended passage of HR 2297, a bill which was

pending in Congress which would outlaw liquor advertising.

"LOST SHEEP" SOUGHT

INDIANAPOLIS—Methodist churches in and around Indianapolis are searching for as many as 25,000 "lost" members.

A pilot project for the entire church in the U.S., the three-month effort starting Sept. 1 is called a "mission to Methodists on the move." It is aimed specifically at seeking out Methodists who have moved to Indianapolis but never have transferred church memberships.

BILLY GETS RESULTS

MINNEAPOLIS—More than half of the 6,678 persons who recorded "decisions for Christ" in Billy Graham's Upper Midwest crusade were "first timers" in making any kind of religious commitment.

And nearly half of all the "inquirers" were teen-agers.

Of all who signed "decision" cards, 2,563 or 53 per cent "accepted Christ" for the first time, it was reported.



—RNS Photo

RABBI ARTHUR GILBERT of New York, noted scholar, author and specialist in interreligious relations who has been named a staff consultant of the National Conference of Christians and Jews, will assist the National Conference in organizing and carrying out a new four-year project on religious freedom and public affairs, financed by a \$325,000 Ford Foundation grant. He will assist in the establishment of a Council on Public Affairs and Religious Freedom, which will serve as an advisory body for the National Conference in dealing with political and social problems involving religious differences.

Sidelights in the News

By Yankee Second Baseman
Bobby Richardson

Testimony of Faith

MINNEAPOLIS—Bobby Richardson, New York Yankees' second baseman, gave a public testimony of his religious faith here.

"It's been a thrill for me to live a Christian life," he told 200 men and boys at a Christian Business Men's Committee luncheon.

Mr. Richardson, who said he "accepted Christ" at the age of 14, recited off a dozen Bible verses which he said meant much to him.

The little infielder, introduced as the first man on a losing World Series team to win the series' most valuable player award, belittled athletic success.

"It is not by any earthly accomplishment we are saved, but through the grace of God," he said.

Protestant Appointed

WASHINGTON, D. C.—President Kennedy has announced the appointment of a prominent Protestant church woman as a member of his Committee for Traffic Safety. She is Mrs. H. H. Kodani of Pacific Palisades, Calif., an official of United Church Women.

RC Abstinence Advocates

NEW YORK—The Catholic Total Abstinence Union of America proposed here that the society's pledge to abstain from alcoholic beverages be administered to children at the time of their First Holy Communion or Confirmation.

In a resolution adopted at its 89th annual convention the Union also called for the formation of a similar group of youths and children.

Noting that the "greatest danger to the growing generation is intoxicating liquor," the resolution asked parents to set before their children "an example of sobriety" by becoming active CTAU members.

Book Ban Lifted

BROOKLYN, N. Y.—The U. S. Department of Justice has lifted a 30-year ban on the importation of Henry Miller's novel, "Tropic of Cancer," as an allegedly obscene book.

In informing the U. S. attorney's office here of the ruling, the department said that its legal experts had decided the novel and two others by Mr. Miller, "Tropic of Capricorn" and "Plexus," were not obscene according to a four-year-old Supreme Court finding.



—RNS Photo

ADOPTED GERMAN FAMILY. Army Chaplain Capt. Carlton H. Mall and his wife stand in the midst of the five sons and daughters they adopted during their German tour of duty. Mrs. Mall said the multiple adoption was "like eating peanuts—once we got started, we couldn't stop." Their new family includes (from left) Wolfgang, 24, holding Carlton, 2; Marie, 7; John Arthur, 8; and seven-month-old Heidi Jane in Chaplain Mall's arms. The Lutheran pastor and his family will be stationed near Houston, Tex.

Procreation Problem?

ST. LOUIS—Roman Catholic parents have been oversold on their procreation responsibilities and under-trained in the responsibilities of upbringing their children, William J. Gibbons, S.J., said here.

Father Gibbons, visiting professor of sociology at Fordham University, criticized textbooks still in use in some Roman Catholic schools which emphasize procreation alone as the primary end of marriage.

"The education and welfare of the children are equally important as the primary end of marriage," Father Gibbons said at the convention of the American Catholic Sociological Society.

Romans in Australasia

SYDNEY, AUSTRALIA—The new official Roman Catholic Yearbook of Australasia lists a total of 2,111,126 Catholics in Australia, or slightly more than 20 per cent of the country's population.

Expedition to Gath

CHICAGO—An American archaeological expedition in Israel is preparing to launch a search that may uncover the lost city of Gath, home of Goliath and a key city of the ancient Philistines.



—RNS Photo

PROTESTANT GROUPS are planning a Christian exhibit to be staged at the World's Fair in Seattle. This is an artist's concept of the exhibit. The building will be of native woods and will feature laminated sphere arches which will point to a "Century 21 Christian cross." It is a project of Protestant groups organized as Christian Witness Century 21, Inc.



THROUGH SYMPATHETIC EYES

CONTACT WITH REALITY

HOW does one know where reality begins? Is there a sharp dividing line that one can mark with a flag and exclaim, "Here it begins"? Are there certain keys that can be applied to any situation that will produce a chain reaction and give one an "IBMish" *Real* or *Unreal* answer?

Is the German crisis real? Is it real to one as an individual? If news reports blur into one another and leave one feeling that "a news item is a news item is a news item," does this make the issue less real? Or more real?

One editorial I read stated that "the American people would have to resign themselves to the fact that the Berlin crisis would *drag on* for months." "Now ain't that a shame!" I thought.

My thoughts turned back to a morning six years ago . . . to my contact with "crisis" in Germany. It is not to my credit that contact was made. And, even now, any attempt to report it in logical sequence would be misleading. For it did not happen that way.

I can state that it occurred while Katherine Schutze and I were traveling in Germany. We were visiting friends Katherine had not seen in 21 years and were going by train from Witten/Ruhr to Giessen.

As we walked along the corridor, we heard the sound of quiet conversation in German. A man and two women were seated on one side of the compartment. As we entered, conversation ceased. A moment later, the man and the younger woman each kissed the elderly woman on the forehead. Their lips formed a "goodbye" as they left.

Embarrassed, feeling like intruders, we busied ourselves with arranging luggage, sat down on the opposite side and concentrated our attention on the view.

This was not difficult, for the valley was alive with the movement

of spring planting. Ox-drawn wagons, bulging with laughing children and colorfully dressed farm women, made their way down winding roads toward the fields. Trees still had the fresh, damp look of early morning. Clustered villages were tucked into pockets of the valley so that just the high steeped rooftops were visible. In the far distance, there were three castles on three hills.

"Grimm's fairytale country!" I said to Katherine. "Those brothers did not even have to pretend very much, just describe!" I was having a field day with my camera.

The train took on the hollow sound that indicates a change of terrain. Seeing that we were climbing higher on elevated tracks and approaching a sharp curve, I reset my camera and hurriedly leaned out of the window in an attempt to capture a view of the back section of the train as well as the valley below.

It was quite by chance that I aimed my shot at the same instant a man in the back section of the train leaned out of his window. In the one split second that my camera clicked, I glimpsed his face, knew it would appear in my film, and felt the shock of his fear as he realized someone had taken his picture. I lowered the camera to apologize. But the window was empty. I felt a sudden nausea.

"Katherine, he had such fear in his eyes. What did I do?" I sat back down, turning the camera aimlessly in my hands, unable to classify the disturbance I felt.

It was then that the elderly German woman came over and touched my arm excitedly. When Katherine spoke to her in German, she quickly explained. We would be crossing the border into East Germany soon. Didn't I know my camera would be confiscated?

I could not understand the words, but the look in her eyes matched

the look that had been in the eyes of the man at the window. Katherine said "I should have realized we were so close."

"But we will be leaving the train before that," Katherine told her. Finding that we were from America and going home soon, she shook her head slowly. "Imagine."

She had been fortunate to get a two-week permit to visit relatives in West Germany. It was the first time she had been able to leave East Germany since the war.

"And conditions in East Germany?" Katherine asked.

"Things are better, but I must not talk about it," she answered, in tones that so plainly said "Quote."

As the train moved on, its progress as steady as a heartbeat, tears began to roll down her cheeks. She muffled her sobs with a handkerchief . . . as though sorrow were forbidden, too.

Picture-taking had lost its charm. My eyes kept going to her folded gnarled hands, to the firm straight set of her shoulders. To the dark shawl that was held together with the kind of little narrow gold pin my grandmother used to wear. To the low-heeled, shiny black shoes.

The shoes were a gift from relatives just visited, she explained, the first she had had since the war. "It gave my folks pleasure for me to wear them. It matters little whether I have them long. When you have lost freedom, shoes can only take you back to nowhere." She had regained her composure.

We left the train soon after that. Left her awaiting whatever might come. One woman for whom the "crisis" had "drag on" for ten years, who had shown fear only in concern over me!

One small, lone, nameless elderly German woman. A woman with butterfly cheeks. I knew I would never see her again. And I knew I would never forget her.

She is the flag I wave as I say, THE CRISIS IN BERLIN IS REAL.

Growth in Christian Relationships



"Where the Scriptures Speak . . ." by the Editor

MEMORY SELECTION: Let each of you look not only to his own interests, but also to the interests of others. (Philippians 2:4.)

THE everlasting struggle between belief and practice is well-known to Christians. Some people live as if they think that if you accept the proper doctrines with your mind, you will be acceptable to God. Others insist that "it's what you do that counts."

Actually, there is only one gospel and it has to do with both doctrines and everyday living. I don't see how we could get up much enthusiasm for living the Christian life if we did not believe the Christian doctrine. Conversely, it would seem impossible to believe the doctrines in truth, and not want to practice them.

Having said these things, we admit that it does not make the way of Christian growth easy and simple. We may work at it all our lives and still not attain the kind of Christian personality that we know we should be.

The advice of Paul to the Church at Colossae does not propose to be the whole of the Christian gospel but it certainly has some teachings that get at the heart of things. To attain the proper Christian relationship with others Paul proposes the substitution of five characteristics for five other characteristics.

This is one way of stating our whole problem. Instead of anger, wrath, malice, slander, and foul talk we must substitute compassion, kindness, lowliness, meekness, and patience (Col. 3:8, 12).

Put in these simple terms, the job doesn't seem overwhelming, does it? Thinking over the experiences that one has day by day

and the times when the bad characteristic has been expressed instead of the good one, it begins to seem like a very difficult task to be a Christian.

There is something here that catches each of us at one time or the other. We may not be wrathful but who does not express his anger from time to time? We may control the words that come out of our mouths and refuse to engage in "foul talk" but how easy it is to spread a little rumor or cast an aspersion on someone, thus violating the charge against malice and slander.

At this point it is well for us to look back at the theme of the lesson today. We're not concerned primarily with how an individual conducts his personal life so that he will be pleasing to God. We are talking about Christian relationships. How does one Christian treat another Christian? Does he retain all the old animosities of the ancestors and all the traditional separations of

the people? No, according to the Bible, he does not.

Paul said it to the churches of Galatia and he says it now to the church at Colossae. "There cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." (verse 11.)

Verse 14 speaks of love "which binds everything together in perfect harmony." Here the word "everything" is impersonal. In the King James translation love is said to be "the bond of perfectness." I don't know which translation is more exact but I like the idea of the later translation because it makes it possible for the meaning to be personal. Love is the bond of perfectness between people. It must be such a strong bond that none of the human differences named in verse 11 can be supreme.

Man does everything he can to maintain his historical separateness. It is not to be expected that

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR OCTOBER 22, 1961

The Scripture

Colossians 3:8-17

8 But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. 9 Do not lie to one another, seeing that you have put off the old nature with its practices 10 and have put on the new nature, which is being renewed in knowledge after the image of its creator. 11 Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

12 Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and

patience, 13 forbearing one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. 14 And above all these put on love, which binds everything together in perfect harmony. 15 And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful. 16 Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. 17 And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

the "babes in Christ" as Paul called new members, would be able to throw off all of the older traditions at once. However, it was expected by Paul that they would soon dwell together in harmony, under the one Lord. So far, we have managed to interpret our difference to our own satisfaction, well into the twentieth century. Whether our explanations would have satisfied Paul is another issue.

Having established the necessity for oneness in Christ Jesus, Paul goes ahead to tell the people of the life of work and worship which they should live together. Christians should "teach and admonish one another." (verse 16.) This exercise anticipates the fact that Christians will remain in harmony if they teach

one another. There is no room here for the fellow who insists that his teaching is God-given and if it is not accepted he will leave the Church.

One of the ways of expressing thankfulness is to "sing psalms and hymns and spiritual songs." (verse 16.) This verse certainly has had an interesting history in our own Christian Churches. The whole non-organ group of Churches of Christ, now numbering 16,000 or more, maintains that this verse is the one in which God is revealing the proper way to worship for all time to come. If he intended for the church to use musical instruments he would have said so in this verse, so I have been told all my life. Today, I think there are more important things to talk about but of course

two million people feel otherwise.

Groups of Christians, worshiping together and working together must "do everything in the name of the Lord Jesus" (verse 17). They must also give thanks to God through Jesus Christ. The picture of the Church in the mind of Paul is a beautiful thing. Is it possible for this image to be re-created in our time? We like to settle questions like this answer of our own: "Nobody's perfect." That is a poor answer. To be wrong, consciously, and make no effort to change, under the guise of difficulty, is a dangerous position to hold. If anyone in class today has held out any other standard of fellowship as being the true test besides that which Paul holds out in this lesson he ought to pray for forgiveness.



Meaning for Today

by Jack E. Barker

A VISIT to an institution for handicapped children makes one sad. The failure of a child's body and/or mind to grow and mature is a pitiable matter. How we rejoice in seeing children develop intellectually and physically just as God has intended for them to do!

The New Testament certainly teaches the parallel need for Christian persons to grow naturally and spontaneously in their personal relationships so that Christian virtue becomes the ruling factor in Christian living. Among other passages of scripture in this regard one might note 2 Peter 1:3-8; Eph. 4:22-24; Gal. 5:22-25; Rom. 5:1-5 and 12:1-21; 1 Cor. 12:31-14:1.

Looking at persons from God's perspective as we understand it, it seems probable that the failure of professing Christians to grow in attitudes and conduct that are worthy of our Lord is even more pitiable than the failure of mind and body to mature. And yet,

all too frequently, persons who have been members of the Church for years on end still retain the same selfishness, impatience, unloveliness and meanness of spirit that one might well expect only in non-Christian people.

The Apostle Paul calls Christian virtue "the fruit of the Spirit" (Gal. 5:22-25) and again he states that these virtues come "because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5:5). Thus growth in these qualities is intended to come naturally and spontaneously as one continually opens one's heart to the Spirit of God and allows that Spirit to renovate and transform one's life (2 Cor. 5:17 and Rom. 12:1, 2).

This most certainly does not come without effort on our part (2 Peter 1:5ff), it is the work of God's Spirit in us (Rom. 8:12, 13). We are clay that must be submissive to the potter's hands.

Just as new life in a tree comes

through the flow of vital sap through the roots, trunk and branches so that the whole tree is renewed, even so does God intend Christian people to find continual renewal and life-transforming strength through worship and prayer, study and fellowship, work and recreation. (Be sure to remember, incidentally, that the original creation is in the image of God and Christian recreation has as its goal the *re-creation* of our lives into the likeness of God. There must be an identity of purpose and goal between worship and recreation!)

All of this is to say that it is God who transforms life, but that we must put ourselves into positions where such transformations can take place. We must be surrendered to him. We must seek to realize God's Presence and to be filled with his Spirit, to be remade by his grace. Contentment with our lives can never be ours, we must have a "divine discontent" to be better than we are, to grow into "mature manhood," into the likeness of Christ. The realization of God's purpose in us will make the term "Christian" to be more than a noun by which we are called—it will become an adjective, a word deemed proper for the description of our lives!



Art by Bartig

THE PREVIEW

by Elaine Derendinger

SANDRA SHOOK added another cup of water to the pot-roast simmering cheerfully on the stove, then returned to her task of storing the dishes in the cabinet. The moving van had arrived with their things at noon and they had arrived just after.

She wanted to surprise Sam, when he returned from getting acquainted at the new plant in town, by having the entire kitchen straight. The first meal in a new house and a new neighborhood was sort of special, she thought.

Suddenly small Sandy slid in the kitchen door. "Mother," she exclaimed excitedly, "there's a man coming down the street, and Janie—she lives on the corner—says he's a tramp and her mother will probably chase him off with a broom! What's a tramp?"

"Oh, Sandy," her mother said, "I don't really believe there is a tramp coming down the street in this suburb! But I'll look out the window as soon as I hang this cup on a hook...."

Sandra was surprised to see that the old man walking slowly down their block really did look like a tramp. "But I don't understand," she remarked; "there are places to go now if one is homeless and broke. Goodness, I haven't seen a tramp in ten years!"

"But, Mother, what is a tramp?" Sandy insisted.

"Well, it's a man who has had a lot of bad luck and hasn't a job; and no relatives to help, so he gets his food by stopping at houses and asking for it. Usually they're traveling from one place to another in search of something to do or a place to stay."

"I remember when I was your age; it was during the 30's when almost every man was without a job and times were very hard. One day an entire family stopped and asked for food and Mother didn't have a thing but bread, and she gave them some; with a little jelly on it. They were traveling in a wagon with a covering on top—I guess it was a real covered wagon. You would have liked seeing it."

"Look, quick, Mother—Janie's mother really is chasing him with a broom. And Janie's yelling and jumping up and down!"

Sandra could hardly believe what she saw. Mrs. High had met the tramp at the side porch and was shaking her broom in his face, viciously; and she seemed to be shouting all sorts of things, though Sandra couldn't hear what was said since the High house was at the end of the block.

"I wouldn't treat a tramp that way," Sandy remarked.

"Goodness, no!" Sandra exclaimed. "I think a person ought to share with someone less fortunate. I remember when Daddy and I were first married and living in Vineville. An old man came by and asked for some kind of cover—he slept out at night. I couldn't find a thing but a blue plaid blanket that was quite worn. And he was so grateful, I could have cried!"

"Now he's going up to the Smiths' house," said Sandy. "Mrs. Smith and her husband are sort of old; I bet they'll be nice to him!"

Sure enough; they watched Mrs. Smith ask the tramp to sit on the porch, then bring him a cup of coffee and a sandwich. Mr. Smith came out and they talked while he ate. He stayed quite a while.

"I'm glad they were nice," said Sandy.

"So am I," agreed Sandra; "perhaps they read the story I once read. It was about a beggar who went from house to house, and some folks were kind and some weren't; and the beggar was really an angel in disguise sent to check up on their character. Of course, it was sort of a fairy story—but when I see a tramp, I always think of it."

"Wonder if the lady next door will give him anything?" Sandy said. "Her mail-box has Henry on it. Isn't that a funny last name! She has the biggest house on this block."

"Oh, my; I can hear her clear over here," Sandra said. And indeed they did hear a voice screech, "Get out of here, you dirty tramp!" And the door slammed almost before it opened.

"What a way to act," Sandy said, "but if he stops at Miss Millie's—she's real nice and teaches first grade—she'll give him something good to eat, I know."

"That reminds me," said Sandra, "I'd better go look at our own pot-roast!"

While Sandra was tending the roast, Sandy rushed in to say that Miss Millie had given him a dish of ice cream, cake and a glass of milk. "I don't suppose he'll stop here now," she said. "He's had a sandwich and dessert."

"Oh, and I was waiting for him, because I thought of something I can give him!" Sandra

exclaimed. "It looks as if it may turn cool tonight and he doesn't have a jacket. I have the one your Uncle George gave your father; the blue one that's too large. I think it would just fit this man. I'll hunt it up right quick and you watch that he doesn't leave while I'm doing it."

Sandy sat patiently by the window while Sandra dug around in a box of clothes. Suddenly she screamed, "Mother, he's heading down the street to the highway!"

Sandra rushed out with the coat, Sandy at her heels. The tramp was very pleased and they had a pleasant little chat. He explained that he wasn't really a genuine tramp; on a bus trip to his brother's, where he planned to share his trailer home on the coast, his billfold had been stolen. Not wishing to ask his only daughter to send money, he'd decided to "tramp" the rest of the way, because he had thought (as a child) that it would be a grand life. It wasn't, he admitted, but it did give one a remarkable picture of human nature!

Just as Sandra started to set the table, Sam came home. "What," he joked, "you mean you don't have the whole house straightened yet?"

"No," laughed Sandra, "my intentions were good, but I was side-tracked."

"I don't suppose you met any of the neighbors yet—" he said.

"Well," Sandra said, "I didn't meet any of the neighbors face-to-face; but already I feel I know them quite well!"

CAUSE FOR THANKS

Something within me stays a child—
And I am glad, for who would choose
To miss the ecstasy that comes
From touch of rain, from violets' blues?
And who would want to look at hills
Unmoved, and with a casual eye—
Feeling no lift himself at this great, lofty reaching for the sky?
Or hear a bird's sweet song as though

It were a worn, familiar note,
Instead of some fresh, thrilling sound
Each time it comes from feathered throat?
And who would see a smile and not
Respond to this, love's outward show?
How glad I am that something stays
A child in me. . . I'm richer so!

—Marie Daerr

NEWS

of the Brotherhood

Lexington Pastor New
International Convention Leader

Leslie R. Smith Is Convention President

KANSAS CITY, Mo.—Leslie R. Smith of Lexington, Ky., pastor of an old congregation linked historically to a 19th-Century union of religious movements, was elected president of the International Convention of Christian Churches.

Convention officers were elected here in the final business session of an annual assembly.

Dr. Smith, minister of Central Christian Church in Lexington, succeeds Perry E. Gresham, president of Bethany College at Bethany, W. Va.

It was in a forerunner of this church that the union between the Barton W. Stone and Alexander Campbell movements—the two main frontier streams that fed into the Christian Churches (Disciples of Christ)—took place.

Dr. Smith's term will continue through the convention's 1962 assembly in Los Angeles, Calif.

Also elected by the assembly of ministers and lay people from throughout the United States and Canada were three vice-presidents of the convention, a treasurer, a recording secretary, a parliamentarian and five new directors.

Vice-President

Mrs. Anderson B. Barnes, a member of McCarty Memorial Christian Church in Los Angeles, Calif., was named first vice-president. Mother of 14-year-old triplets, she has been a leader in youth work and women's activities among the Disciples and interdenominationally.

Elected second and third vice-presidents, respectively, were Eugene E. Andereck of Trenton, Mo., an attorney and an elder in the First Christian Church there, and



Leslie R. Smith, President

J. Wayne Drash, minister of Mirror Lake Christian Church in St. Petersburg, Fla.

Thomas L. Jennings, an elder and vice-chairman of the official board of Walnut Hills Christian Church in Cincinnati, Ohio, was named treasurer. He is a certified public accountant with responsibilities over several areas in the comptroller's division of Cincinnati Milling Machine Company.

Miss Gertrude Dimke of Indianapolis, Ind., was re-elected recording secretary.

Named parliamentarian was Ben C. Bobbitt, executive secretary of the Christian Churches of Northern California and Western Nevada.



Mrs. Barnes



E. E. Andereck



J. W. Drash



T. L. Jennings

Directors

New directors of the convention, elected to three-year terms, are Harold Glen Brown, pastor of the First Christian Church in Portland, Ore.; Harold R. Clark of Jacksonville, Fla., an attorney; and Mrs. L. V. Dennis of Shreveport, La., president and volunteer executive secretary of the Louisiana Christian Women's Fellowship.

Also Garth Henrichs, vice-president and general promotion manager of The Henry F. Henrichs Publications and The Sunshine Press in Litchfield, Ill., and Sloan Gentry, minister of the First Christian Church in Tulsa, Okla.

Gaines M. Cook of Indianapolis is serving a six-year term as executive secretary of the convention.

Dr. Smith, minister of Lexington's Central Christian Church for the past 17 years, is a former president of three state conventions of the Christian Churches.

Dr. Smith is pastor of a 2,700-member congregation that has a plant valued at a million dollars and a staff led by five ministers and five interns. The church serves both Transylvania College and the University of Kentucky.

Dr. Smith, who earned his B.D. degree from Yale Divinity School in New Haven, Conn., has been awarded honorary doctorates by Culver-Stockton College at Canton, Mo., and Transylvania.

DON'T MISS THIS!

A "World Order Sunday Special" will appear in next Sunday's issue of **THE CHRISTIAN**.

The article is about the president of Republic Electric & Development Co., of Seattle, who refused a sure-profit business deal (and a legal one) with Russia. Among his reasons was his conviction that "to knowingly give away even the tiniest part of [our] production superiority . . . would represent to us an admission of the inevitability of world domination by communism."

The story, by Donald K. Shingler, a member of Queen Anne Christian Church, Seattle, may be of interest to thousands of preachers who will bring messages on world order to their churches on Oct. 22, World Order Sunday.

Brotherhood News

Youth Activities Week

COLUMBUS, GA.—Youth Activities Week was held at Central Christian Church here July 30—Aug. 4.

The week included activities for members of the Christian Youth Fellowship, Chi Rho Fellowship and their friends under the theme: "Lord, I Want to Be a Christian." Directors for the week were: Charles L. Newby, minister; Mrs. Robert Runkle, chairman, department of Christian education; Mr. and Mrs. Amos Barnes, CYF counselors; Mr. and Mrs. James Ross, Chi Rho counselors.

The week began with a youth divisional meeting in Fellowship Hall on Sunday evening at 6:30 with Bryan Greenhaw and Ellen Tuckers as speakers.

The week was climaxed with a consecration and Communion service at Flat Rock Park, with the minister speaking on the theme: "Lord, I Want to Be a Christian."

On August 1, Barton A. Dowdy, dean of the Christian College of Georgia, Athens, challenged the youth to commit their lives to Christ and dedicate themselves to the service of humanity. Dr. Dowdy urged them to consider the Christian ministry for a life's vocation.

Between 45 and 55 young people attended each evening.



"POP BEABOUT DAY" was observed by members of First Christian Church, Owasso, Okla., recently in honor of Ray Beabout. He was then presented with the Honored Minister's Pin. Last April he retired from the active ministry with over 42 years serving churches in Nebraska, Kansas, Arkansas and Oklahoma. On the left is Mr. Beabout as he received the pin from Charles A. Davis, Sr., minister of the Owasso church.

● MORRISTOWN, TENN.—Robert L. Whittenburg, 77, a retired minister and a member of South Gate Lions Club, Camp Springs, Md., was a speaker at a special program held here under the auspices of The Junior Chamber of Commerce. Morristown is the home of Davy Crockett's father and of the Davy Crockett Museum. Mr. Whittenburg is a great grandson of the famed frontiersman. He is minister emeritus of Christian Churches in the metropolitan Washington, D. C., area.

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To New Ministries

● FORT SCOTT, KAN.—Preston A. Taylor has resigned as minister of First Christian Church here to accept the pastorate of First Church in Harlingen, Tex.

● FAIRBURY, NEB.—Virgil W. Willits is the new minister here at First Christian Church. He formerly served the Park Hill Church in Denver, Colo.

● GARDEN CITY, MINN.—Woodrow Walton was formally installed here recently as minister of the Christian Church. He formerly served the Christian Church in Aberdeen, S. D.

● VALLEJO, CALIF.—First Christian Church here has called as its new minister, M. J. Votrubá. He has been serving as pastor of the Mills Terrace Church in Oakland, Calif.

● CARROLLTON, OHIO—Wm. A. Cook has resigned as minister of Winchester Avenue Christian Church, Martinsburg, W. Va., to accept a call from the Church of Christ here.

● COLUMBIA, TENN.—The new minister here at Central Christian Church is Larry D. Presley. He received the B. D. degree from The Graduate Seminary, Enid, Okla., in May of this year.

● SAN BERNARDINO, CALIF.—T. W. Jolly, formerly minister of First Christian Church, Norman, Okla., has been called here to serve as minister of First Church.

● FORT SMITH, ARK.—Henry Hart Tyler became the new minister here on Sept. 15 at First Christian Church. He formerly served Northwest Church, Oklahoma City, Okla.

● DAVENPORT, IA.—Thomas E. Waters, formerly associate minister at National City Church, Washington, D. C., is now serving here as pastor of First Christian Church.



YOUTH ACTIVITIES WEEK was observed at Central Christian Church, Columbus, Ga., a few weeks ago. Seated, are Peggy Rusk and Gordon Read. Standing, from left, are Gary Mayes, Woody Smith and Charles L. Newby, minister. Mayes of Monroe City, Mo., and Read of Twin Falls, Idaho, served as resource leaders. They were enrolled in the summer ministerial training program at Peachtree Christian Church, Atlanta.

New Georgia Activity Gives
Insights Helpful to Others

Guidance-Recruitment Program

About a year ago the State Staff of the Georgia Churches and the Staff of Christian College of Georgia at Athens, Georgia, were oriented to the services offered by the National Office to assist the state to develop its program of guidance and recruitment.

Since that time, the state staff and its church-related college have developed and promoted the Georgia Program of Guidance and Recruitment.

A. C. Cuppy, national director of church vocations, gave a preliminary orientation to the ministers who attended the state convention and the college breakfast and fellowship hours.

The entire state staff has started a district program of orienting the ministry in the philosophy and techniques of guidance and recruitment. Jacob J. M. Strite, director of recruitment and ministerial activities of Christian College, has worked to promote an over-all state program of guidance and recruitment in replacement of the college's own recruitment program.

The following interview gives some insights that may be helpful for others as they enter into a conscious program of Guidance and Recruitment.

CUPPY: As you have worked personally with 64 pastors this past year, recruitment meetings in 32 churches, and have been in close contact with 95 churches at home and abroad, what have you felt to be the reaction of the churches and their membership?

STRITE: The reception of the recruitment program among the churches, pastors, and especially with the young people has been warm and good. These church vocation seed planting contacts have been well received and reports are encouraging as to awakened interest and consideration by a growing number of young people.

CUPPY: Have you felt that the pastors were prepared to implement an increased recruitment program?

STRITE: No, I do not believe that pastors are prepared for the promotion of the recruitment program. My experience indicates that the majority of the pastors need to be well oriented in the total significance of the program. This is the first step that must be taken if the program is to succeed.

CUPPY: Do you believe that the pastors know their young people?

STRITE: It has been found that there is a definite need of establishing a closer relationship between pastors and young people.

CUPPY: What of the parental relationship?

STRITE: There is a clear need for the development of parental concern in the matter of vocational choice. Parents need to be instructed and guided into ways and means of helping their offspring make proper decisions in the matter of vocation.

CUPPY: As you and the state staff have tried to implement an active program of guidance and recruitment, what have you learned about the development of such a program?

STRITE: It has been definitely experienced that the matter of recruiting for church vocations is something that cannot be done in a short time. Long-range planning and promotion must be undertaken if there is to be any degree of success.

Church vocations are specialized ministries calling for a deep motivation of devotion, loyalty, faith, willingness to serve men in their points of need, and a determination to do God's will. Youth in being asked to consider these ministries need to have full understanding of self in relation to God's will and purpose as it may be found in any one of these vocations.

In order to have this understanding youth has to have long-time cultivation. The time range of cultivation will vary with persons but certainly it will cover a year to

three or more.

On account of factors already mentioned, as well as some that are not stated, there will be a variation in number of young people who will be serious in their consideration of church vocations from season to season. The movement of the Spirit in this respect cannot be predicted.

CUPPY: Have you found ready understanding of the philosophy for guidance and recruitment?

STRITE: In general, the church membership needs much enlightenment on what is meant when the terms Christian vocation and church vocation are used. All means of communication should be used in a church educational program designed to bring understanding in this matter.

The Disciples Guidance and Recruitment Program must become a first concern with pastors, official boards and youth leadership. This program is the open door through which a local church may move into a realistic calling of its youth into church vocations or vocations that are really geared to the best potential in each person.

Texas Minister's Wife And Daughter Killed

EASTLAND, TEX.—Mrs. Ray Heckendorf, wife of Ray Heckendorf, minister of First Christian Church here, and their daughter, Marsha Heckendorf, 8, were killed in a one car accident near El Paso, Tex., on Aug. 12.

The family was returning home from their vacation when Mrs. Heckendorf apparently fell asleep while driving the car and the automobile crashed into a bridge.

Immediate survivors include Mr. Heckendorf and three other children, Mark, 9; Christi, 6; and Cathy, 4.



A PASTOR leads a discussion group on "Work, a Decision to Make."

Brotherhood News

Negro Church-Related School Shows Growth

ROANOKE, VA.—Improvements in the faculty, curriculum, facilities and student life at Jarvis Christian College, Negro church-related school at Hawkins, Texas, were described here recently in the 45th annual session of the National Christian Missionary Convention (Disciples of Christ).

John O. Perpener, executive vice-president of the college, told the gathering of Negro ministers and lay people Jarvis expected its largest enrollment, between 450 and 500 students, this fall.

Jarvis, which will celebrate its 50th anniversary in 1962, was opened by the Christian Women's Board of Missions of the Christian Churches.

"Simply stated, Jarvis is designing a curriculum that will take into consideration the differing capabilities of its students," Dr. Perpener said, interpreting the school's aims.

He pointed out that under the guidance of Dr. Cleo W. Blackburn, president, the college has become a demonstration center for "fundamental education"—a program for discovering the needs and resources of a community and offering practical training.

Dr. Perpener said the faculty has grown and become stabilized, new buildings have been constructed, better dormitories are being erected and student activities have been enriched.

Christian Church Union Formed in Philadelphia

PHILADELPHIA, PA.—The Christian Church Union of Disciple churches in this area has been formed to serve as a center of endeavor to cultivate a closer fellowship among Christian churches nearby and to develop more effective methods of cooperation in the work of the brotherhood.

Information concerning Disciples moving to the metropolitan area of Philadelphia should be sent to Robert V. Scholes, 475 Lawrence Road, Broomall, Pa.

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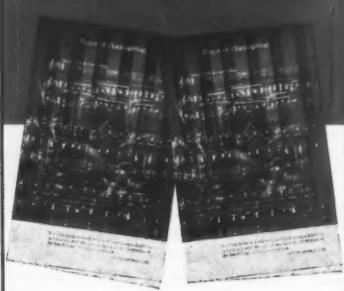
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Brotherhood News

**Minister Conducts
Mission Study Tour**

AUSTIN, TEXAS—Archie K. Stevenson, minister of the Hyde Park Christian Church here, conducted an eight-day mission study tour to Mexico in July.

In Monterrey the group met Miss Helen Cartmill, a former member of Hyde Park Church who is now associated with the U.S. Embassy in Mexico City. They visited Horsetail Falls, then proceeded south, stopping at various points of interest along the way.

At Tamazunchale they visited the Union Mission School, directed by the Jack Dales. In Mexico City they visited the Union Seminary, attended the Folklore Festival and visited markets and other places of interest.

The group visited the social center in Aguascalientes. At Pabellon the group saw the Mountain of Light Farm. About thirty young people of the church in San Luis Potosi were on hand to have a party for the visiting group.

Friday morning a tour was made of the Colegio Ingles, the library, church and the mission church.

**Oregon Summer Camps
On New Campsite**

CORVALLIS, ORE.—The first camp on the newly purchased campsite of the Oregon Christian Missionary Society, located north of Forest Grove, Oregon, was begun this summer as a pilot project junior camp.

Camping was primitive because there are no sizable buildings on the site. The youth lived in tents, cooked some of their meals over open campfires, and carried water to their dispersed living units in small containers.

Several work parties came from nearby churches to place the campsite in readiness.

Another camp which represents a new venture for the Oregon Christian Missionary Society is the junior day-camp held July 24-28 on the banks of the Santima River, near Lebanon. Ralph Isaacson, minister of the Eastside Christian Church, Albany, directed the camp. Mrs. Ray Hewitt of Corvallis is director of junior camping for Oregon.—RAY HEWITT

PHYDO



Ordination Held at Kingman, Kan., Church



JAMES ADAMS was ordained to the Christian ministry at First Christian Church, Kingman, Kan., on Sept. 3. Participants in the service included (from left, front row): Richard Waldron, minister, First Church, Medicine Lodge, Kan.; Mr. Adams; Stephen J. England, dean of The Graduate Seminary, Enid, Okla.; Elry A. Jeffries, minister of the Kingman church; (back row, from left): Walter Hooton, elder in the Kingman church; Maurice Lyerla, executive secretary of the Colorado and Wyoming Christian Churches; Gary Epley, Timothy of the Kingman church; Dyre Campbell, executive secretary of the Kansas Christian Churches; and Kenneth Hull, minister of the Cunningham Christian Church.

Obituaries

Mrs. Virginia Courtney

Mrs. Virginia Courtney, 72, of Uniontown, Pa., died at the home of her son in Waverly, Ohio, July 31.

Mrs. Courtney was a member and a former deaconess of Central Christian Church in Uniontown and served as teacher of the Bethany Class for twelve years.

Preceded in death by her husband in 1935, she is survived by a son, six brothers, and three sisters.

Funeral services were held in the Christian Church in Hanoverton, Ohio, with the burial in Woodside Cemetery near Salem, Ohio.

Mrs. W. A. Merrill

Mrs. Lizzie Belle Merrill, 85, wife of W. A. Merrill, a retired Christian Churches minister of Shawnee, Okla., died July 27. She was married to W. R. Merrill May 1, 1901. Also surviving are a son and a daughter and two brothers.

Mr. Merrill served churches at Pine Bluff and Searcy, Ark., and many churches in Oklahoma. While living in Oklahoma City, Mrs. Merrill was a member of the Crown Heights Christian Church.

For many years Mr. Merrill was state secretary for the Oklahoma Christian Missionary Society.

Services were held in the First Christian Church, Shawnee, July 28. W. T. Reece, minister, was assisted by Ivan Young, retired Christian minister of Ada.

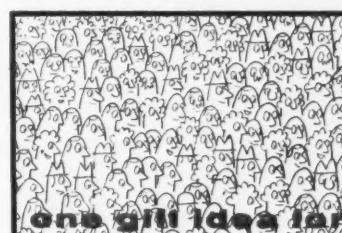
William J. Greene

William J. Greene, 44, minister of First Christian Church, Yukon, Okla., died of a heart attack Aug. 23. Memorial services were held in the Yukon church with Paul McBride, minister of East Side Church, Tulsa, Okla., presiding.

Born in Macon, Ga., Mr. Greene married Jean Kahre at Muskogee, Okla., in 1952. His widow and six-year-old daughter survive.

He graduated from the University of Georgia and received his seminary degree from Perkins School of Theology at Southern Methodist University. Ordained at East Side Church, Tulsa, where he served for a time as assistant minister, Mr. Greene's other pastor-

ates in Oklahoma included First Church, Wagoner and First Church, Elk City.



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RONNIE HUTCHINGS received the God and Country Award at Crescent Hill Christian Church in Louisville, Ky. In the background is Scoutmaster Robert Unteriner. Also pictured are the parents, Mr. and Mrs. Keith T. Hutchings. At the time of the award Mr. Hutchings was minister of the Crescent Hill Church and now is pastor of West Bluff Church, Peoria, Ill.



GOD AND COUNTRY AWARDS



NORTH CHRISTIAN CHURCH, Columbus, Ind., recently presented God and Country Awards to (from left): Greg Baker, Harold Baker, Jr., Richard Stoner, Jr., and Kent Sproat. On the right is James L. Stoner, minister.



THE GOD AND COUNTRY AWARD was presented recently to Ronald McAnear, in a special ceremony at the Alamo Heights Christian Church, San Antonio, Tex. On the left are the parents, Mr. and Mrs. Jack McAnear, and on the right are Frank Freeman, Scoutmaster and Lamar Hocker, minister.

RICHARD CLEAL, member of Central Christian Church, Warren, Ohio, received the God and Country Award in a special service at the church recently. On the left are his father and mother, Mr. and Mrs. Howard Cleal and on the right is the minister of Central Church, Merrill L. Cadwell.



LA PLATA CHRISTIAN CHURCH, La Plata, Mo., was the scene recently of the presentation of God and Country Awards to Michael Naughton (left) and Aldace Naughton III. Frank Stout, minister of the church, stands in the center.



RHYME AND REASON

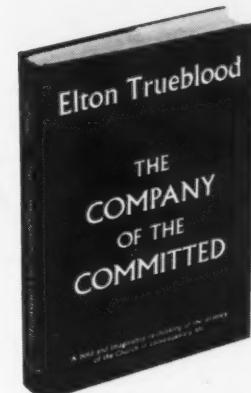
FOR A WEARY WIFE

by Kelly O'Neill

When your husband's not your hero, and his I. Q. seems subzero,
And no matter what you do the kids won't mind;
And your nerves are taut and weary and the world looks bleak and dreary,
You will get along much better if you're kind.

If the waitress will not hurry, and the sales-girl makes you worry,
And the hat you want you simply cannot find;
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Composite Picture

The Sage of Bethany, A Pioneer In Broadcloth. Compiled by Perry E. Gresham. The Bethany Press. 189 pages. \$1.95. (Paper.)

When a distinguished group of scholars, each one a recognized authority in the area of which he (or she) writes, unite in presenting a series of studies in the life and thought of Alexander Campbell, that is news, and, for Disciples at least, it is good news. To call the roll of the contributors—Perry Epler Gresham, Arthur Schlesinger, Jr., Winfred E. Garrison, Louis Cochran, Roland Bainton, Stephen J. England, Harold L. Lunger and Eva Jean Wrather, is to quickly indicate something of the richness and worth of this volume of essays, and its value as a permanent contribution to our understanding of Alexander Campbell and his times.

Not every aspect of Campbell's life and thought has been or could have been covered in a single volume of this sort. The areas which have been explored—the age in which he lived, his concern with education, his concept of Church unity, his views on baptism, his economic and political activities and convictions, the temperament and character of the man, the drama of his life, and a concluding evaluation of his place in history—all are done with competence and skill. Though each reader will naturally find some essays and conclusions more to his liking than others, all of these are well done.

The composite picture of Campbell which emerges from a reading of this book is that of a man who was, as Garrison suggests and the title indicates, "a pioneer in broadcloth"—that is, a man with both the limitations and the heroic qualities of the pioneer yet who was also surprisingly well read and conversant with the cultural heritage of western civilization. Campbell traveled widely and spoke frequently on the American frontier of his day, but when he was at home he lived comfortably and prosperously as a country squire in the valley of the

buffalo where he presided like a patriarch over the growing enterprises—agricultural, educational, journalistic, and churchly—to which he set his hand.

The contributors to this important addition to the current "Campbell renaissance" have, in the main, avoided uncritical adulation and the language of tribal celebration in their treatment of the Sage of Bethany, and their essays therefore invite serious study. But there is not only deep learning here, but also a great deal of wit and human interest that make this a book to savor and enjoy.—RICHARD M. POPE.

Persuasive Argument

Free Minds... A Venture in the Philosophy of Democracy. By Ralph Waldo Nelson. Public Affairs Press. 291 pages. \$4.50.

"Let's break the shackles of the past, and bring our thought processes up to date in the social, political, educational and religious realms," is Professor Nelson's earnest and closely reasoned plea in his latest book. Unless we do this, the imbalance between the ethical, social and spiritual strength of civilization and the vast new physical powers released by the scientific revolution will continue to grow until disaster overtakes us.

Professor Nelson develops his argument in relation to the struggle of democracy within itself and with totalitarian communism. If democracy is to live it must be undergirded with the full development of its own inherent philosophy. This was responsible for the Declaration of Independence and the Constitution of the United States, and for our national experience in the intervening years.

The author argues persuasively that a sound philosophy of democracy (and incidentally, a sound Christianity) depends upon a good logic, i.e., dynamic ways of thinking about social reality. Also, he shows that the logic which has made democracy possible is the same as the one used

by the physical sciences to produce the nuclear-space age in a relatively short span of 300 years. Furthermore, this is the inherent logic of the Hebrew people and of Jesus and the early Christian movement.

He insists that this way of thinking when applied to education, politics, religion and philosophy is the only way to true freedom, and to the control of nuclear power which now presents such an ominous threat to mankind.

The essence of intellectual reconstruction that is needed is emancipation of personal and social thought processes (logic) from dependence upon abstract verbalizations, which tend to become philosophical and practical absolutes.

This book deals competently with the very heart of democracy's problem which is also the heart of our modern religious problem. It has a special message for the Disciples who pride themselves upon being an expression of the democratic method and spirit in the field of religion.—JOHN W. HARMS.

Southern Baptist Views

"How Can These Things Be?" By Bill H. Lewis. Zondervan Publishing House. 87 pages. \$1.95.

Seven sermons by Southern Baptist evangelist Bill Lewis purport to take a person from "conversion" to full growth in Christ.

In a simple, and at times naive style, the author describes the "conversion" experience as the encounter between the righteous Lord and unrighteous man. The experience is conceived, as to time, as a single event. This event insures one's salvation for time and eternity.

Rising out of this event are a life of loyal church participation, personal piety, separateness from all "worldliness" and a recognition of the virtues of home life. Heaven is the saved one's crowning reward.

Sincerity is infused in every page. There is little depth of insight and an awkward acquaintance with the Bible.—W. L. THOMPSON

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UPRIGHT

Pompous speaker: "There are a hundred jails in this state and I am proud to say that no member of my family has ever been in one of them."

Voice in the rear: "And which one was that?"

—THE LION, Lions International



BRAVERY

There was a brave young man in the ward

Who acted as though he were Lord;

But a nurse, passing by
Stuck a hypo in his thigh
And he wilted as though by a sword.

—L. Clark Aydelott



TACT

"What is a tactful way for a girl's father to let her boy friend know it's time to leave?"

"Well, he might casually pass through the room with a box of breakfast food."

—BUILDERS



"I have just the job for a new son-in-law who wants to rise in the firm."

Virginia Laymen Held Their Annual Retreat

The annual Christian Men's Fellowship Retreat for the men of Virginia was held at Craig Springs, the conference grounds for the Christian Churches, Sept. 26-27.

There was a total of 165 registered for the occasion. The theme of the retreat, "Christ Calls for Decisive Witness," was emphasized throughout the two-day program.

Mark Rutherford, associate executive secretary of the Department of Men's Work, The United Christian Missionary Society, was the guest leader. Mr. Rutherford gave three talks after which the men assembled in groups to discuss each message.

The afternoon session on the closing day featured a sermon by H. Myron Kauffman, State Secretary of The Virginia Christian Missionary Society. Mr. Kauffman spoke on the subject, "A New Day for Christian Witness."

The closing consecration circle was led by Carl G. France, Minister of Men's Work for The Virginia Christian Missionary Society.



CMF RETREAT LEADERS for Christian Church laymen in Virginia included (from left): John Spatig, president of Virginia CMF; Mark Rutherford, Department of Men's Work, UCMS; and Carl G. France, Minister of Men's Work for The Virginia Christian Missionary Society.

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Interim State Secretary

LA PORTE, IND.—Ira D. Crewdson will complete his interim ministry here at First Christian Church this month and will begin on Nov. 1 to serve as interim state secretary for the Christian Churches of South Carolina. Previously Mr. Crewdson served several years as state secretary in Arkansas.

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Toddlers at Church

by Jessie B. Carlson

This excellent guide for giving care to toddlers in the church school covers: the physical and emotional needs; physical requirements of the nursery; qualifications of teachers; a typical morning with toddlers; relationship of toddlers to the nursery department and the church school; and how parents and teachers can work together on a successful program. 10T691, \$1.00, Illustrated. Order from Christian Board of Publication, Box 179, St. Louis 66, Missouri.

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Memories of Atlanta

Editor, *The Christian*:

It has been years since I wrote a letter to the editor, not since Dr. Abbott was occupying your chair in St. Louis. But the news article you published on "Florida Disciples Hit Religious Isolationists" (*The Christian*, June 4, 1961), calls for a reply to Richard L. James that possibly Mr. James does not recall.

The editor of *The Christian-Evangelist*, J. H. Garrison, introduced a resolution in the Atlanta Convention (1914) to make our International Convention a delegate gathering. And a Disciple from Ohio moved that speeches be limited to three minutes. The editor of a paper then printed in Louisville, J. B. Briney, said he would like to see a picture of the man who could make a speech in the allotted time. But the motion prevailed!

As a representative from the New England Christian Convention, I was given ten minutes to tell what New England Disciples thought of such a delegate convention. Editor S. S. Lappin also gave his views. The vote was then taken rejecting Dr. Garrison's plea, similar to that which Richard L. James advocates.

I still feel the overwhelming majority of Disciples, if supplied with the facts, would vote as Atlanta did.—ROBERT LEE BUSSABARGER, Jeffersonville, Ind.

Do Figures Lie?

Editor, *The Christian*:

Our church recently received an award from Unified Promotion recognizing us as one of 491 Brotherhood churches that had given from 10 per cent to 15 per cent of our budget to world outreach causes through Unified Promotion. Our church people are proud of this achievement but the figures are somewhat deceiving.

A church is composed of all the people making up her membership. Out of some 450 families on our church roll, approximately 225 participate regularly in the stewardship of time, talent and treasures. In a recent financial drive to erase a budget deficit by July 1 we raised approximately \$5,000, most of which will go to pay world outreach commitments. The end was commendable but the means much less so.

Some 65 families contributed toward the deficit and one family contributed 40 per cent of the entire amount. Is it fair to commend our entire church or a few faithful families committed to the sacrificial concept of stewardship? . . .

The more unanimous the participation, the more a group of people become a true church. Let's have less emphasis upon the end result and more on every member participation.—RICHARD E. BROWN, Fresno, Calif.

Need for Creed

Editor, *The Christian*:

In the editorial entitled "No Creed?" (*The Christian*, June 11, 1961) the indication is that current thought among modern Disciples is concerned with our setting up a statement of faith or a creed for ourselves. I feel that is a course we should take for if unity still be our plea as in the past, and if we are honest in the plea, then some sort of statement is a necessary prerequisite for the unity we seek.

Certainly we can see the need for such a statement, for in discussions of faith and belief even the most simple basics are understood in different ways. When it is said, "I believe that Jesus is the Christ, the Son of the living God, and I accept him as my personal Lord and Savior," does this mean a faith as personal commitment to a historic Jesus or does it mean faith as a belief in Christ as Revealer of God?—R. CLAYTON WORDEN, Enid, Okla.

EDITORIAL COMMENT: *All you need to do to start one more denomination is to declare that it means one to the exclusion of the other.*

Tremendous Opportunity

Editor, *The Christian*:

Congratulations on the splendid article by William K. Fox, August 20, 1961, on our brotherhood's ministry to the Negro areas of our cities! I feel that the Christian Church has a tremendous opportunity among the Negroes of America, and responsibility to expand and deepen its witnessing. My suggestion would be that more articles on this subject be incorporated in future issues of *The Christian*.—JAMES I. SPAINHOWER, MARSHALL, MO.

Absalom, Absalom—My Son!

Editor, *The Christian*:

The Brazil Mission report at our Louisville Convention was most daring and inspiring. Now their directors who have never been under convention orders have refused to report their progress again to the general assembly of Christian brothers and sisters. *Why? Why? Why?*

Do they believe in direct support? They have direct support. Do they believe in control of the project by its own trusteeship? They have it. Do they believe in the whole Bible preaching, do they believe in open Bible preaching? Do they believe in congregational control?

First a church refuses to associate with or fellowship other brethren. Then it obtains an outside preacher. Then it becomes a complete separate unit from any other followers of God. Is this not a denomination complete and separate?

Yes, we pray: "Father, may my followers be one!"—JOHN W. REDMOND, Anderson, Ind.

Peace Organization

Editor, *The Christian*:

What do we mean when we say we want peace? Do we mean that we will accept peace without objection if it is provided for us? Or do we mean that we hope it can be arranged? Or do we mean that we would let our name be used in a promotion of peace? . . .

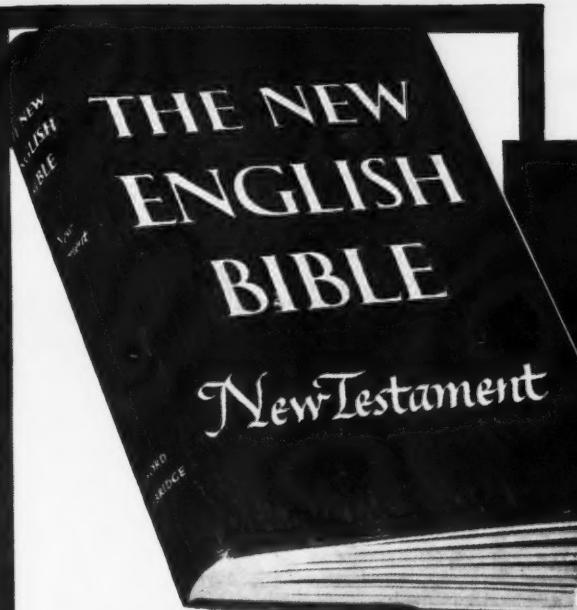
If we are really interested in peace and wish to join a group which is organized to promote peace, why not join, promote and support the Church enthusiastically, regularly and sacrificially with our time, our talents and our substance? We know that the Church will be effective in its promotion of peace in direct proportion to the support that it gets from us.—BILL BURCHILL, EL DORADO, KAN.

Practical Help

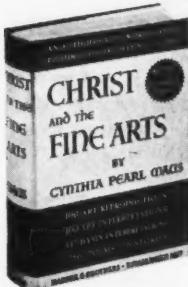
Editor, *The Christian*:

I would like to express my personal appreciation for Mr. Flanagan's splendid articles concerning his experience in Palestine. They are well put and exceedingly practical to help our people visualize the conditions and needs of that land.—DELBERT W. DANIELS, BELLFLOWER, CALIF.

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a chat with Chet

Chester A. Sillars

QUESTION: Is it possible or proper, to worship in a church of another faith?

ANSWER: Yes. It is not only possible but proper, although at times it may be a little difficult. Churches of other faiths do not have the same symbolism that we are accustomed to rely upon.

Your own experience of such worship during your time in the armed services indicates that your personal faith was strong enough to permit you to do this. While congratulating you for your success in this, I would add that I think many others have done the same.

Probably most of us find it easier and more comfortable when we worship in a Christian church. I would miss the weekly Communion more than anything else in a church that did not practice weekly Communion. But even so, I think I could find God there and worship him there. What is more, I cannot believe that God makes himself more available in one church than in another. Can you?

QUESTION: Why do we worship on Sunday instead of Saturday? There seems to be a lot of scripture which asks us to remember the seventh day of the week and keep it holy.

ANSWER: We have no argument against the thought that Saturday is the seventh day of

Questions for Dr. Sillars should be sent to: The Editor, THE CHRISTIAN, Box 179, St. Louis 66, Missouri.

the week. The word sabbath means seventh. We find not only in our Old Testament studies but also much in the New that supports worship on the sabbath or Saturday. Read the 12th chapter of Matthew and you will find that Jesus went into the synagogue on the sabbath.

But, in our Christian tradition all of this changed with the great Easter story. We do not belittle the sabbath day. In fact, we urge our people to worship everyday. We read in the book of Acts that the disciples met every day for the breaking of bread. (Acts 2:46.) How long this continued I do not know.

Later in Acts (20:7) we read, "On the first day of the week, when we were gathered together to break bread. . . ." The first day of the week is Sunday. Why then do we worship on Sunday? It has always been my understanding that we worship on Sunday because it is the day of resurrection. Matthew 28 begins, "Now after the sabbath, toward the dawn of the first day of the week, etc. . . ."

As Christians, we worship God on the first day of the week because we have a living Saviour. That is why we have a living faith.

In our attempt to restore New Testament practice, we do as the early disciples did. We break bread and worship on the first day of the week.

I find many deeply religious people call our first day of the week "the sabbath day." They do not mean this is the seventh

day but rather that it is for us a day of rest and worship. It follows the pattern set in the creation story that God rested on the seventh day.

QUESTION: Why are converts not instructed more carefully as to whether they may expect the Holy Spirit after baptism?

ANSWER: It is my feeling that in many churches they would receive some adequate instruction in this. But I must share your question as my own feeling, too. In fact I am first to confess that in my own ministry this has probably been one of my weaknesses. I guess it is because our churches are now respectable and we are afraid the leading of the Holy Spirit may go against our usual routines. This would apply to us as individuals and as members of churches. We need the Holy Spirit. More will be said in other columns.

Church Chuckles by CARTWRIGHT



"I hate to see them close. They were always so considerate about soft-pedaling the mention of money."

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